The Review.

FOUNDED, EDITED, AND PUBLISHED BY ARTHUR PREUSS.

VOL. X. ST. LOUIS, MO., OCTOBER 22, 1903. NO. 40.

THE NATIONAL FRATERNITY CONGRESS.

THE National Fraternity Congress, representing sixty-three assessment insurance organizations, was in session at Milwaukee from August 24th to 29th. Of the different subjects discussed and papers presented, the passage of a bill for introduction in thelegislatures of the different States for the purpose of securing uniform legislation regarding fraternal life insurance, is of special importance.

The significant sections of this proposition are: No. 30, providing, that "any organization hereafter organized shall become, and any organization already organized and hereafter transacting business in this State, at its option, may become, a registered rate association," by satisfying the Insurance Commissioner that it will collect from its members for death benefits not less than the rate required by the National Fraternity Congress table of 1900, with 4% interest, and for disability, rates not lower than those required by the Manchester Unity table of 1870, with 4% interest. Section 31 provides for an annual valuation of the outstanding certificates on the basis of the National Fraternal Congress mortality table, with 4% interest for life insurance, and of said Manchester Unity table, with 4% interest for disability indemnity. Such valuations are to be computed by the Insurance Commissioner, will be considered as liabilities, and the aggregate must be covered by reliable assets, if the society concerned expects to be solvent.

It is reason for gratification for all true friends of fraternal insurance that at last the leaders in that branch have seen the pressing necessity of reorganizing their system on a solid foundation. Important as uniform legislation might be for the benefit of that business, the most vital error was the impression that a fraternal "insurance" company can charge ever so little and yet flourish for

ever. This mistake is evidently being slowly corrected, and with a proper valuation of outstanding certificates as liabilities, the true condition of the different organizations will be readily ascertainable.

That the members of, or at least the delegates to said congress fully realize the far-reaching effect of the proposed legislation, was shown by the lively opposition to the plan, the small margin of votes in its favor, and a comment in the *Milwaukee Press* of August 29th, under the heading: "Two points of objection." There it was said, first, that it is universally admitted "that scarcely one existing fraternal order charges rates so high as the approved table," and, secondly, "that a valuation of outstanding certificates would show that many fraternal insurance companies are insolvent."

This statement, coming from friends of the fraternal system and not from the "enemy" (regular life insurance agents), is especially commended to the attention of the C. M. B. A., the Catholic Knights of America, and others.

It is pleasing to the writer of these lines to see the principles he has advocated and defended "in and out of season" for many years, for which he has but recently and often in the past been called very uncomplimentary names, even having his motives for so doing questioned, finally prevail among the very people who, as leaders of the assessment system, now commence to realize their tremendous responsibility. The proposed legislation is at least a step in the right direction, and while it will take some time to bring all fraternal orders on the basis of level premium companies, the difference in rates under the new system will not be so large as to make a second reorganization very difficult. There is do doubt, though, that a good many of the present members of assessment societies will be disgusted with their experience when they find that they must pay materially higher rates than heretofore. This is indicated by the opposition shown to the proposed re-rating of the members of the "Ancient Order of United Workmen," which finds itself in trouble on account of the very step for which the National Fraternal Congress recommended it highly.

The proposition that members be allowed to borrow money on their certificate, was defeated. This may be all right under present conditions, but with increased rates and regular reserves provided for each certificate, it will place fraternal orders at a disadvantage in competition with regular life insurance companies, most of whom provide for liberal advances on their policies.

The "Ladies' Catholic Benefit Society" was also represented at the Congress. This concern claims a membership of 90,000. Some time ago we discussed the question: Should women insure

their lives? taking the negative side, and up to date did not hear of any valid reason for women so doing. We regret to hear of so many women interested in an order of doubtful stability and will endeavor to ascertain its present standing.

It will be interesting to observe how the labors of the National Fraternity Congress are appreciated by the members of the organizations concerned.

CATHOLICS AND THE STUDY OF THE CLASSICS.

II.—(*Conclusion.*)

It must appear significant that not only in this country but all over the world the catch-word "national" is used against Catholics; they are reproached with opposing national ideas, national feelings, and national institutions. It has been so from the first ages of the Church, when the Christians were hunted down as enemies of the State, down to our own days. Recently the congregations have been expelled from the schools of France, on the plea that their education was anti-national. *M.* Waldeck-Rousseau declared a few years ago: "The education which the religious give, separates a part of the youth from the rest, and thus the moral unity of the country is rent." And in this country, for more than fifty years, it has been loudly proclaimed that the school according to American ideas, the national American school is the undenominational school, from which the teaching of religion is rigorously excluded. Catholics who objected to such a scheme of education, which excludes the most important element, religion, were stigmatized as opponents of national ideas, nay, by some even charged with disloyalty. Fortunately they did not allow themselves to be frightened by such unjust and insidious calumnies. Encouraged by their hierarchy and clergy, they did not bow before this national idol. They cheerfully made great sacrifices to ensure to their children a thorough Catholic education. And so they are doing this very day. Within the last months we have seen such distinguished and revered members of our American hierarchy as Archbishop Ryan, Archbishop Quigley, Bishop McFaul, and others, stand forth as champions of the Catholic view of education and once more boldly proclaim it before the American people. They spurned the accusations raised by some Protestant ministers, that they were attacking a "national institution." These archbishops and bishops know too well what to think of such phrases, which are a bait for ignorant or bigoted people, but can not impress enlightened men.

In this case, then, Catholics did not and could not adapt their

schools to "American national ideas;" and what do we now witness? To-day a vast number of Protestants publicly admit that the attitude of Catholics in this matter was entirely correct, and that the exclusion of religion from the national scheme of education was one of the greatest blunders ever committed in this country, a blunder fraught with most disastrous consequences for faith and morality.*) In this momentous question opposition to pretended national ideas was a clear duty of conscience, and is now being admitted even by non-Catholics to have been the most prudent course. "If we may compare small things to great," is it not possible that opposition to other supposed national ideas in education, as the question of the study of the classics, may similarly be the only course left to the more prudent educators? There is no doubt that a reaction will come against the modern tendency in education, which lays an excessive stress on the natural sciences and derides the old classical course.

It is a curious and distressing phenomenon that people urge a further adaptation to national ideas at a time when the spirit of nationalism and a species of boisterous patriotism have already assumed disquieting proportions. For it can not be gainsaid that now-a-days in nearly all countries such a spirit manifests itself in bitter language and unfriendly feelings towards rival nations, and in an unhealthy emphasis laid on national importance and national superiority. People used to ridicule the chauvinism of the French; but there is a similar spirit in other countries, especially in those countries that play an important part on the world's theatre: England, Germany, and the United States. In Germany this spirit has grown strong since the successful war with France and together with the growth of the country's commercial and industrial importance. At present there is a powerful party fostering this spirit to an extent which borders on the ridiculous. It is especially from the ranks of these men that the opposition against the classical studies during the last decades received its strongest support. Lange, the leader of this opposition, declared that "the new movement aimed at liberating the people from the bane of foreign influence, and at creating an independent German culture and civilization." Another, Ohlert, stated that "three great factors domineered more and more in modern life and thought: the realistic spirit, the modern natural sciences, and the national ideas." (Messer, *Die Reformbewegung*, 1901, pp. 31 and 72). A close examination would reveal the working of these great factors in other countries as well, America included. But in these three agencies there is also a great danger involved. As regards the

*)On this subject see the present writer's article: "A Fatal Error in Education and Its Remedy," in the current issue of the American Catholic Quarterly Review, October, 1903.

stress laid on nationalism, it is very apt to lead to a narrow and un-Christian spirit. We need not vindicate the patriotism of American Catholics or of Catholic schools. Catholic teachers are as devoted to their country and as anxious to instil true patriotism and attachment to their country into the minds of their pupils as any one else. But they know that true patriotism consists not in boisterous bluster, but in loyalty of feeling and readiness to sacrifice one's self, if necessary, for one's country. True patriotism does not necessitate any narrow spirit of nationalism. The very name of Catholic (universal) excludes such a disposition. Now-a-days it is rather necessary to inculcate into the minds of the young sentiments of benevolence and kindness towards other nations, lest in the sharp commercial struggles and political rivalries the Christian spirit be lost, which bids us look upon all men as brethren. It is true, this spirit is fostered chiefly by religion; but it is not superfluous to seek also for other aids. And may not one be found in a common stock of education for the leading classes of all nations? Such a common stock we have in the classics. The Middle Ages, no matter what their defects were, present a grand aspect in this that the whole civilized world was united not only by the same religion, but also by the same form of education. The Latin language was the language of all Christendom, the language of the learned world, the language of law and of diplomatic intercourse; and thus a bond of union and an expression of the unity of faith. It would be an idle dream to imagine that such a condition will ever return; nor is it implied that the present development of the separate national literatures is in any way to be regretted. On the contrary. But it can safely be stated that it is a truly Catholic idea to seek for some bond and connection in the education of the different nations, and that the idea of universal brotherhood should not be lost sight of or destroyed by emphasizing too strongly national ideas and national bias.

I am aware that such considerations find little favor with those to whom life is nothing but a race after the hen that lays golden eggs. In their eyes only that education has any value which produces the greatest speed in this race and furnishes both the nation and individuals with the means of outdoing all industrial rivals and competitors. People who entertain these utilitarian notions of education will look upon some of the foregoing reflections as idealistic dreams, as unprofitable and not worthy of consideration in a busy age like ours. Of late years many have opposed the classical studies precisely on account of their idealistic character. It has been said that "they estrange the young from the realities of modern life and draw them away from the great problems of the present age" (Messer, l. c., p. 72). Strange to say,

the same objections, almost literally, have been raised against Christianity itself. It has been censured, chiefly by the expounders of naturalistic and Socialistic principles, for drawing man's attention away from this earth, its interests and pursuits, and for leading to an "unreal, idealistic, and spiritualistic" view of life. Such utterances may well justify the question, whether there exists some secret connection between the modern antipathy towards the classical studies and the modern opposition to the "spiritualistic and idealistic" view of life, or to be more explicit, to the principles of Christianity. Christianity is essentially idealistic and spiritualistic, in the sense which modern philosophers attach to these words in opposition to realistic and naturalistic. In the minds of most antagonists of the classical studies there may not be a direct and conscious opposition to Christianity, but some have frankly confessed that they wish to eliminate from modern education both classical studies and Christian principles, evidently because they think that some advantages are derived from these studies for the Christian mode of education. Thus Lange suggests that, "in order to bring about the new German culture, it will be necessary to suppress as much as possible the influence of classicism and of Christianity." Dr. Messer, in his excellent and thorough review of the modern reform movement in Germany, does not hesitate to assert that many of the most active radical reformers hate the classical studies, because they are held in esteem by those circles which in social, political, and ecclesiastical life are known as the conservative elements (*Die Reformbewegung*, p. 163). This fact should furnish food for serious reflection to all conservative minds; and we can unhesitatingly state that Catholicism is decidedly conservative, at least in the religious sphere.

Undoubtedly there exists such a thing as the spirit of the age, and it can not be denied that the spirit of our age manifests itself in a tendency, in a great run towards Materialism, particularly in its more refined forms, which are more dangerous, because less repulsive, than the grosser ones. As the young are especially susceptible, they easily catch the spirit of the age. Therefore it is most important not to over-emphasize those elements in education which are apt to foster this spirit. Now it is undeniable that the one-sided, exclusive or even excessive study of the natural sciences involves such a danger; hence it is of the utmost importance to have an antidote to this poison. We are far from maintaining that the study of the natural sciences necessarily leads to Materialism. For we may remark here, *en passant*, that the very greatest scientists of all ages, including the nineteenth century, have not been Materialists, but believed at least in the

fundamental truths of Christianity. Yet we can safely assert that in the natural, the material sciences, there is something particularly congenial to the Materialistic spirit of the age.

The following words of President McCosh are much to our purpose: "I rejoice in the multiplication of scientific schools: but steps should be taken to secure that in these there also be instruction in branches fitted to cultivate and refine the taste and that our young men be reminded that they have souls, which they are very apt to forget when their attention is engrossed with the motions of stars or the motions of molecules, with the flesh, the bones, the brain." ('Christianity and Positivism,' p. 183).

But is it possible that such advantages can be derived from the study of pagan authors? It is possible, and has actually been accomplished all over the Catholic world; this much can be maintained quite confidently. There is a very strong presumption in favor of this position to be found in the attitude of the Church towards classical studies. For centuries she has not only tolerated but encouraged and, in a manner, sanctioned them; saintly priests and entire religious communities have devoted themselves to the teaching of the classics. As the Church has specially favored the study of Aristotelian philosophy, because from it, as purified and developed by the Scholastics, special helps were derived for the scientific exposition and defence of Christianity, so she has always held that, if the classics were taught properly, in a Christian spirit, they were well fitted to become "heralds of Christ." In what this Christian spirit of teaching the classics consists, need not be here discussed; it has been explained in another place. ('Jesuit Education,' pp. 365 and 600). May not this relation of the classical studies to Christian, particularly Catholic, schools and methods, go far to explain the opposition, not indeed of all, but of a great number of modern antagonists of these studies?

At any rate, in addition to the usefulness of these studies for a general training, there seem to be special reasons for Catholics not to abandon them without absolute necessity. Will there be any such necessity in the future? It is useless to try to make a prediction. While a reaction may set in sooner than many of us are inclined to believe, it is not altogether impossible that some future day the States will obtain complete control over the schools —there is an unmistakable tendency in that direction—and will set such standards of examination and graduation that Catholic schools could no longer insist on Greek. In this case Catholic colleges would have to give up this branch. They would not be so foolish as to say: "Either all or nothing," but would endeavor to impart a solid training by other means, as Catholic colleges

have done in other countries under similar circumstances. As regards the Jesuit schools, it has been declared years ago that "not the subject matter forms the essential feature of their system, nor the order, the sequence, in which the different branches are taught. The subject matter as well as the order is in many countries prescribed by the governments. Although this prescribed order may not always be the best, still it can be adopted (by the Jesuits), as the order is not the characteristic feature of the system of the Society" ('Jesuit Education,' p. 287).

Catholic colleges under the circumstances just described, would, therefore, not act like a brave but reckless garrison which refuses to leave the fortress, although it is certain that it will be blown up by the enemy. They will defend the citadel as long as possible; but should it be necessary to yield, they know that those are entitled to a glorious name who leave the doomed fortress last, the moment before it is blown up by the enemy. Let this be the case of the Catholic colleges in regard to Greek.

However, it is most probable that it will not come to such a melancholy pass. If all our Catholic colleges act in unison and stand firm on their course, endeavoring to teach it as well as possible, there is little doubt that the results will finally open the eyes of many opponents of the traditional curriculum. In this struggle the Catholic colleges need the assistance of the Catholic people. They need the assistance and patronage of Catholic parents. It is a sad sign that so many Catholic parents send their sons to non-Catholic colleges. There are wealthy Catholics who allege that the Catholic colleges are not good enough for their sons. Some excuse their action by maintaining that Catholic colleges are inferior to the great Protestant institutions. How can they prove this? It is true, Catholic colleges, as a rule, present a more modest appearance than the "public" institutions; their buildings, laboratories, and halls are not as magnificently equipped as those of non-Catholic schools. Such externals dazzle the imagination of many. But it is not the grand structures, not the spacious lecture halls, that are the best guarantee of solid instruction. Catholic colleges would not lack these external aids and appearances if they were as liberally endowed and supported as other schools. We read every year of fabulous sums donated to colleges, but they do not go to the Catholic schools, they go to the great non-Catholic institutions. The Catholic colleges, far from being money-making institutions, have to struggle continually against pecuniary difficulties. Most of them could not defray their running expenses if they did not obtain assistance from other sources. Still they courageously continue their work, however distressing

the circumstances may be. They actually sacrifice themselves to this laborious and unremunerative work, because they know how absolutely necessary a thoroughly religious education is for the preservation of the faith. In return for this they are entitled to the patronage of Catholic parents. They might also expect that Catholics have confidence in their work and methods. It would be discouraging indeed if Catholics distrusted them and considered them inferior in educational wisdom to Protestant schools. Catholics should be convinced that the faculties of Catholic colleges, besides providing more anxiously for the religious and moral training of their pupils, devote as much earnest thought to general educational problems as the non-Catholic, and that, if they do not eagerly adopt every new theory or method, they are inspired by most weighty pedagogical reasons.

Catholic colleges need also the assistance of the Catholic press. This powerful agency can better than anything else propagate correct educational ideas among the people. Fortunately, the attitude of Catholic journalists, on the whole, has been deserving of the greatest praise. They have nobly stood by the Catholic colleges, have sympathized with their methods and principles, and have encouraged their work in various ways. No one will deny that the Catholic press has the right and duty to point out evident defects in the Catholic school system. But it would be bad policy if it created distrust, disunion, and confusion by advocating false or questionable educational ideas, or if it censured in Catholic colleges what should rather be an object of recommendation.

If our Catholic colleges do their duty; if they stand firm on all that is good in their courses; if they do their utmost to teach well; and if Catholic parents and journalists stand faithfully by them: then we need not shun any comparison with, nor the competition of, non-Catholic schools.

ROBERT SCHWICKERATH, S. J.

THE POLISH PETITION TO THE HOLY SEE.

III.

Etiam illi, qui linguam anglicam addiscant, verbum Dei lingua anglica praedicatum vulgo non intelligunt.

Quamvis Poloni in America linguam anglicam etiam addiscant, eaque utantur in mercatura aliisque negotiis saecularibus, attamen preces et confessiones suas ut rite peragant, utuntur semper lingua vernacula.

Utut vulgarem sermonem lingua anglica adhibitum in colloquio familiari audiant et imo intelligant, tamen si verbum Dei iis prae-

dicatur lingua anglica, fere nihil intelligunt ob hanc quoque causam, quod lingua anglica ad patefaciendos sensus et cogitata veritatum supernaturalium habet specialia quaedam vocabula a vulgari sermone et ab usu quotidiano valde remota.

Hinc populus Polonus ab Episcopis Americanis non penitus aedificatur.

Quamobrem de Episcopis Americanis, lingua tantum anglica loquentibus, confirmantur haec Apostoli gentium verba: "Qui loquitur lingua (i. e. aliena), non hominibus loquitur, sed Deo; nemo enim audit; Spiritu loquitur mysteria" (I. Cor. 14,2.) "Si benedixeris Spiritu, qui supplet locum idiotae, quomodo dicet Amen, super tuam benedictionem? quoniam, quid dicas, nescit. Nam tu quidem bene gratias agis, sed alter non aedificatur" (ib. 16, 17) Episcopi Americani, omnes quidem vere boni sunt, vere benedicunt et "bene gratias agunt"; sed tamen populus Polonus ab iis "non penitus aedificatur" in fide "quoniam quid dicant, non penitus noscit."

Imo Episcopus et populus inter se abalienant.

Inde vero, quod Episcopus et populus se mutuo non intelligunt, illud porro sequitur, ut inter se abalienent: Episcopus, quoniam populi linguam ignorat, considerat hunc populum tanquam alienum ab se, populus autem, quoniam non intelligit Episcopi linguam, considerat etiam Episcopum tanquam alienum ab se secundum illud Sti Pauli: "Si nesciero virtutem vocis, ero ei, cui loquor, barbarus: et qui loquitur, mihi barbarus" (I. Cor. 14, 11.) Et hanc sententiam S. Pauli comprobarunt facta recentia in America: Ibi Poloni, quoniam polone loquuntur, vocantur ab Episcopis "barbari" (foreigners); et, contra, Episcopi qui tantum anglice loquuntur, etiam a Polonis vocantur "barbari."

Inde scissio seu schisma.

Quam ob causam, licet dolendum, non est tamen mirandum, quod scissio facta est inter populum Polonum et Episcopos in America. Populus Polonus, ignorans linguam Episcopi, abalienavit se ab Episcopo uti a "barbaro" seu alieno ab se; quin etiam deficiente suo, polone loquente, Episcopo, a recto fidei tramite prorsus declinavit, secutusque est falsos episcopos, Kozlowskium et Kaminskium, quos, licet falsos, audit, quia eos intelligit, veros autem non audit, quia eos non intelligit. "Oves sequuntur pastorem" cur? "quia sciunt vocem ejus" (Io. 10,4). "Alienum autem non sequuntur, sed fugiunt ab eo" cur? "quia non noverunt vocem alienorum" (ib. 5). Hinc facta est inter Polonos "semper fideles" res ista inaudita: ut circa 50,000 Polonorum in America ab Episcopis, veris quidem, sed lingua ab se alienis, primum se abalie-

naverint, tum ab ipsis defecerint ita ut, proh ! facti sint schismatici. Secuti sunt falsos duces, quorum vocem polonam intellexerunt, quia veros duces intelligere non potuerunt.

Utinam audiamus etiam Episcopos "loquentes nostris linguis magnalia Dei!"

O Beatissime Pater ! Utinam nostris etiam temporibus in America, quoties Episcopi visitant polonas parochias, Sacramenti Confirmationis administrandi causa, populus noster cum gaudio simili ac populus ille in Jerusalem, exclamare possit hisce verbis: "Audivimus eos loquentes nostris linguis magnalia Dei" (Act. 2, 11.) O ! quanto tunc gaudio afficeretur populus Polonus in America et quam vere tunc "confirmaretur" in fide per Episcopum polone eos alloquentem ! quam vere "confirmaretur" in sua sancta religione, quae ibi inter tot sectarum paganorumque greges sane in innumerabilia quotidie incurrit pericula !

Sacerdotes possunt quidem Episcopum adjuvare, sed non possunt eius vices gerere in munere docendi.

Verum quidem est, Episcopos Americanos pro variis in suis dioecesibus nationibus, variis quoque uti sacerdotibus qui praedicent verbum Dei in lingua vernacula. Sed ut omittamus Polonos in Rebuspublicis foederatis non esse instructos iusto numero sacerdotum, cum vicies centena millia Polonorum habent vix quadringentos sacerdotes Polonos, quaeritur numquid nudus a dignitatibus sacerdos possit in munere docendi Episcopi vicem praestare? numquid nudus sacerdos habeat in docendo vim et auctoritatem Episcopi? numquid nudus sacerdos sit Doctor et Pastor qui proprie vereque dicitur in Ecclesia? Nequaquam ! Non enim nudos sacerdotes sed "vos Episcopos Spiritus posuit regere Ecclesiam Dei" (Act. 20, 28). Non nudi sacerdotes, sed Episcopi constituunt proprie Ecclesiam docentem : Iis igitur imprimis incumbit officium docendi fideles ; "non enim Episcopum misit Christus baptizare sed evangelizare" (ib.) et : "Praedica verbum" (II. Tim. 4, 2), hanc in primo loco ponit S. Paulus admonitionem pro Episcopo Timotheo.

Potest itaque et debet sacerdos Episcopum adjuvare, sed eius vices gerere in munere docendi et non debet et ne quidem potest.

Poloni in America sunt sine Doctore qui eos plene doceat.

Verum in America quid videmus? Vicies centena millia Polonorum ne unum quidem Episcopum habent, qui eos lingua intellegibili "sermone manifesto" (I. Cor. 14,8) possit docere Catholicam fidem. Habemus tantum sacerdotes qui adjuvant Episcopos Americanos, sed vel hoc, utrum bene eos adjuvent in docendo, Episcopi Americani scire nequeunt, cum hi eorum sermones

polonos, plerumque, nunquam perfecte intelligant. Attamen, nonne magnum adest discrimen, praesertim coram judice populo, inter sacerdotem praedicantem et Episcopum docentem? Episcopus nimirum est, denique, Doctor verus qui vere "potens est exhortari" (Tit. I, 9), est primus Pastor in sua dioecesi qui doctrina sua vere pascit oves suas "et proprias oves vocat nominatim." (Io. 10,3).

[*To be concluded.*]

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ENGLISH EXPERIENCES WITH MUNICIPALIZING THE PUBLIC SERVICE.

Public ownership of gas, water, electricity, street railways, etc., is the dream of most Socialists. England has tried it and even something more, as, e. g., in Glasgow public bakeries, butcher shops, etc. The result, however, is far from inviting. According to the *Daily Express* [quoted by the *Courrier de Bruxelles*, No. 138] the financial result has been for nine commercial branches in 299 communities as follows:

	Capital Invested.	Profit.	Loss.
Water	£56,915,000	£ 90,128	.....
Gas	24,028,116	395,825	.....
Electricity	12,508,000	.....	£11,703
Street Railways	9,751,153	99,318	.....
Market Halls	6,181,000	83,782	.....
Public Baths	1,988,340	.....	124,952
Cemeteries	2,382,000	.....	63,784
Workingmen's Houses	1,253,542	.....	26,978
Lodging Houses	5,421,827	.....	77,724

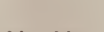
The total invested capital amounts to £121,172,000 and has yielded an annual income of £378,000 or the ridiculously low sum of six shillings per hundred £. The Socialists will of course claim that profit making was not aimed at, that the citizens, and in particular the workingmen, received the benefit, but the results were not all in the workingman's favor. The cities of London and Glasgow, e. g., rented houses to workingmen at such low rates that private individuals could not compete with them and have quit building houses to invest their capital elsewhere. The same has occurred in other commercial enterprises.

To meet the enormous expenses of such municipalization, loans have been or will be made, the interest of which must be met by increased taxation. In some communities taxes have doubled in the last ten or fifteen years. Hence industrial establishments

have located elsewhere, decreasing the taxable property, and thus the burden becomes still heavier for the remaining taxpayers.

Serious minds all over England are alarmed by the situation, and in many places reform leagues have been founded to check the current of municipalization or do away with its abuses. Parliament has even appointed a special commission to investigate the matter.

Hence, instead of following the example of England in municipalizing the public service, we ought rather to fight shy of all such schemes and confine municipal control to such branches as can not well be left to private enterprise.



MINOR TOPICS.

Married Priests in the U. S.—We have received the following communication:

I saw some days ago in THE REVIEW of Oct. 1st, a paragraph about the married priests of the Uniate Greeks in the U. S. Though I might take for granted that you have in the mean time been correctly informed on the subject by some of your learned correspondents, nevertheless, I will jot down what I remember, not being able here to consult references.

1. It must be about twelve years ago when, at the instance, I believe, of Archbishop Ireland, the decree was obtained from Rome forbidding married priests to minister in the U. S. to the Uniate Greeks. (There were then two or three in Pennsylvania.)

2. This decree seemed to me to be a mistake. I remember mentioning it in a letter to Father Nilles, S. J., the well-known canonist of the University of Innsbruck, one of the most learned men in Europe on the question of Greek and other Oriental rites. He too expressed his regret at the publication of the decree.

3. For, though it is surely undesirable from our American point of view, to have married priests in union with Rome living in the midst of us, the matter takes quite a different aspect from the point of view of the Universal Church.

4. The Holy See again and again, by the most solemn pronouncements, has guaranteed to the Greeks the undisturbed possession and retention of their peculiar privileges and rites, among which they count the married secular priests.

5. On the other hand, Russian agents and the Russian rouble are ever at work in Austria, where millions of Uniates dwell, to detach them from Rome and make them join the schism, and some of the Uniate clergy in Austria are not over-loyal to Rome, while it was one of Pope Leo's fondest hopes to bring the Greeks and other Orientals back to the unity of the Universal Church.

6. You may imagine, then, what a welcome argument this decree was, or would have been for the Russian agents; and how it

would have shaken the confidence of the Uniate clergy in Austria in the good faith of Rome.

You will see that from the point of view of the Universal Church the decree, to say the least, was a mistake.

7. These or similar considerations no doubt moved the Holy Father to rescind the decree, and the Uniate married priests have been allowed to continue ministering to their flocks in the U. S., and there may be now a dozen or more.

8. I do not now remember where you can find these documents. The prohibitory decree was revoked, I think, within a year. And thereby much mischief in Europe was averted.

9. I am surprised that the second decree escaped the eyes of Father Laurentius, S. J., whom you quote. Possibly it may not have been inserted in the official collections of papal documents.

10. The best solution of this question perhaps would be to place the Uniates in the U. S. under the care of a Greek religious order, the monks of St. Basil, for example. These monks, some twenty-five years ago, were placed by Leo XIII. under the spiritual care of the Polish Jesuit Fathers, and a new generation of reformed Basilians has sprung up under this régime.

In our American "colonies" the conduct of the officials must impress the natives in a peculiar way. In Porto Rico, army and navy officers were detected in smuggling, and were promptly withdrawn from the jurisdiction of the local courts, thus escaping trial and deserved punishment. Now it is discovered and officially stated, that the insular collector of customs accepted valuable presents from ship agents and importers, some of the goods being dutiable merchandise, "which were taken directly from foreign steamers by custom house employés sent by the collector for that purpose, and delivered to him at the custom house or at his residence, without entry of the same having been made, or duty paid."

In the Philippine Islands two American officers of the constabulary took $6,000 from a governments safe, seized a steamer and started for Borneo.

Fine lessons of official integrity for the natives, who may note these things as a result of the American system of "public instruction."

In the current (7) fascicle of the *Stimmen aus Maria-Laach*, Rev. P. Otto Pfülf, S. J., has a biographical sketch of Orestes A. Brownson. His estimate of the life-work of this eminent American convert is sympathetic and just. Of Hecker's influence upon Brownson the reverend author (favorably known all over the Catholic world by his classical biographies of Ketteler, von Geissel, and Malinckrodt) says: "In spirit and knowledge, perhaps also in character, Brownson doubtless stood high above Hecker. When the latter's first literary effort, 'Aspirations of Nature,' appeared, in 1857, Brownson, in spite of the critical circumstances of the time, could not help uncovering, to some extent at least, the great weaknesses of this book. But it is undeniable that Isaac Hecker, though sixteen years younger than Brownson, since his return

to America, clothed with the dignity of a priest, in 1851, exercised a great influence upon his former patron and guide. No matter how this strong influence may be psychologically explained, it was, from the beginning, not a favorable one."

A member of the Jesuit order writes to THE REVIEW:

About the exclusion of the religious orders from teaching in the Catholic University at Washington: The Constitutions of the University declare that it shall always be under the direct control of the hierarchy, and consequently the theological or philosophical faculty shall never be controled by a religious order. Is not this what the former Rector of the University told the editor of THE REVIEW? It is almost incredible that Leo XIII. should have wished the religious orders, and especially the Jesuits, to be excluded from chairs in the new institution. Morever, it is certain that the first Rector of the University, as he himself on a certain occasion explicitly stated, requested the General of the Jesuits to send Father Lehmkuhl, the celebrated moralist, as professor of moral theology to the Washington University, a request which the General had to refuse, I believe, on account of the age and precarious health of Father Lehmkuhl.

Mr. W. T. Carrington, Superintendent of Public Schools of Missouri, has issued a circular to teachers, in which he says:

"You are respectfully requested and urged to observe the first Friday in November appropriately to the memory of Eugene Field, the patron *saint* of all childhood." (Jefferson *Democrat*, Oct. 8th).

"Eugene Field the patron saint of all childhood"! It is next to blasphemous. Poor 'Gene himself, who knew his weaknesses only too well, would have shrunk in horror from such a rôle. For with all his faults he was no hypocrite.

Formerly St. Aloysius was venerated as the children's patron saint. It is characteristic of the present age and the spirit of those in control of our public schools, that they are trying to put in his place a twentieth century newspaper rimer whose Muse not infrequently wallowed in filth.

The annual report of Surgeon General R. M. O'Reilly for the fiscal year ending June 30th, 1903, deserves the careful attention of American missionaries. There are about 5,000 Filipinos serving in the army and but three of these were treated for alcoholism in the past year, while white soldiers were admitted for sick report on account of their own misconduct in the use of alcohol at the rate of 24.78 per 1,000 and negroes at the rate of 11.70. For the natives the corresponding rate was 0.61 per 1,000. These figures prove conclusively the superiority of the white race—in vice!

The steadily increasing prevalence of venereal diseases is the most discouraging feature in the sick report of the army. In view of these facts, is it any wonder that the natives have grave doubts regarding the blessings of "American civilization"?

Referring to Prof. C. A. Briggs' article on Catholicism in the *American Journal of Theology*, the New York *Christian Work and Evangelist* (Presb.) says among other things (we quote from the N. Y. *Evening Post* of Oct. 10th): "Born of the bitterness and asperities of the Reformation, which have been so long perpetuated, there has been an ignoring of the earlier history of the Church, which is not to the credit nor to the profit of Protestantism. A marked tendency to a reaction from this attitude is plainly seen in these later days, only to cite the action of the Presbyterian church in essentially changing its mistaken attitude of the past towards the historic Catholic Church."

"And still they come." Chancellor McCracken of the New York University says: "I wish we could require from every freshman a Sunday school diploma, that would certify that he knew by heart the Ten Commandments, the Sermon on the Mount, and a church catechism of some kind."

Is that not an admission, that without proper religious instruction the education of youth is not complete, implying that the American public school system is a practical failure?

The *Catholic Citizen* (No. 48) publishes the rates adopted by the Catholic Foresters at their recent Dubuque convention. It is not stated how many assessments are to be collected per year, but it will take at least 20 to 25 annually to bring the order on a safe basis for new membership, not counting the deficiency already existing. This is simply another "makeshift," temporizing instead of courageously establishing the society on a permanent basis.

The *Denver Catholic* is disposed of. If not by our "say-so," then by the resolutions of the New York Grand Council of the C. M. B. A., admitting that the present rates of that society are too low; during the discussion of the matter in convention it was shown that the present deficiencies in but four of the classes in the New York branch exceeded one million dollars. Does the *Denver Catholic* desire still more evidence of the correctness of our position?

It is some satisfaction to see two of our insurance articles reprinted and endorsed in the *C. K. of A. Journal* of October 1st, 1903. But what a queer contrast they are to the rubbish on insurance matters filling the rest of the paper!

Mt. Rev. Archbishop Kain of St. Louis died last week Tuesday in Baltimore, whither he had gone in May to repair his shattered health. He was buried in St. Louis Wednesday. *R. I. P.*